

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

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*“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. . . . For he looked for a city which hath foundations, whose builder and maker is God”*  
(HEB. 11 : 8, 10).

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No. 15, Vol. LXXXV.

Thursday, April 12, 1923.

Price One Penny.

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## FAITH IN VISION.\*

AXEL A. MADSEN.

IN THE Church of Jesus Christ, wherein men throughout the world may hold the priesthood, the responsibility to bear testimony of the truth of the Gospel comes occasionally, at least, even in this pulpit, to mere laymen, the ordinary members of the Church. So it has fallen to my lot on this occasion to have this privilege. I never enter this historic building without feeling impressed with what it stands for. It is a monument, indeed, to the faith and vision of those who founded here, in a wilderness, the great commonwealth to which we belong.

The mere contemplation of the structures that stand within the walls, which enclose this square, is an inspiration to me, and since it is my privilege to meet here “the stranger within our gates,” the tourists who visit this block, and to explain these buildings, the purposes for which they are used, and in connection therewith, something of the history of our people, I am daily impressed with the wonder of it all.

For the benefit particularly of our visiting friends who may be present and to refresh the minds of the Latter-day Saints who are in attendance, I should like to direct attention to the work and experiences incident to the establishment here of the home of the Latter-day Saints. But first let me say that recently I was re-reading a book which is being widely read throughout the nation—a book that has been recommended to the young people in

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\* Address delivered in the Salt Lake Tabernacle, Salt Lake City, Utah, Sunday, February 18, 1923.

our Church, and has been found worthy of a place on the reading course of the Young Men's and Young Ladies' Mutual Improvement associations, "The Fundamentals of Prosperity," by Roger W. Babson.

Mr. Babson, the well-known statistician, speaks of a visit he made to South America, and how, after traveling two hundred miles inland from the coast, he came to a squalid Indian village where lived a small tribe in abject poverty. Their village was located at the base of a great water power which he was assured by competent engineers could develop ten or fifteen million horsepower for every month in the year, and yet here lived this little band of Indians plowing the ground with crooked sticks, carrying burdens on their backs two hundred miles from the sea coast; when, with a little vision, and with a little work, they might have transformed the spot where they lived into a veritable Eden.

Mr. Babson spoke to the head man of the village and asked him why they had not developed this great power that was at their very doors. The man said: "Why, if we were to attempt to do that, before we got it finished we would all be dead." That, in substance, was his answer; and so for two hundred years there had lived there, under the most crude and primitive conditions, these Indians lacking the faith, lacking the vision, to undertake a task that would benefit not only themselves but their posterity. He refers to that as an example of lack of vision and then refers to the proverb from the Scriptures that says: "where there is no vision the people perish." Mr. Babson renders it—"Where there is no vision, civilization never gets started." I could not but contrast with that the history of the "Mormon" pioneers who have transformed this western wilderness into the garden spot that it is to-day.

I believe there is not to be found on the pages of history a more shining example of faith and vision than the story of the migration of the "Mormon" pioneers into this western land. Not long before their westward march was begun, you will remember that the great statesman, Daniel Webster, is reported to have said in the United States Senate, speaking of the country which lay between the Missouri and the Pacific, uninhabited and almost unknown, not then a part of the Union:

"What do we want with this vast worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very base with eternal snow? What can we ever hope to do with the western coasts of three thousand miles, rockbound, cheerless, uninviting, and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it now is."

About the same time, July 6th, 1842, Joseph Smith, who was instrumental in the hands of God in re-establishing and re-organizing upon the earth the Church of Jesus Christ, uttered the prediction, "That the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some would live to go and assist in making settlements, and build cities, and see the saints become a mighty people in the midst of the Rocky Mountains."

The geographies of the early forties showed this western territory as a white blotch, and over it was written: "The great American desert," and beneath those words appeared the term "Unexplored."

Only a few trappers had roamed through this Rocky Mountain region. Comparatively little was known of it and even at the time when the little band of "Mormon" pioneers came to this valley, the Wasatch range on our east was regarded as the eastern boundary of the great desert basin.

It is significant that this is the only part of North or South America that has ever been designated as a desert. Yet in the face of all that and the popular opinion expressed by the great statesman, Daniel Webster, this little band of sturdy pioneers, who had been cast adrift by civilization, driven from their homes in the dead of winter, across the Mississippi river, with the tracks marked by the blood of their feet on the snow and ice, this little band, with faith in God, led by a man with vision, ventured forth into this unknown land. They came, not expecting that they would find an Eden; they were not urged onward by a hope of ease and affluence and plenty. They went forth, led by a man whom they regarded as a prophet of God, and they journeyed more than a thousand miles across a trackless prairie and through mountain fastnesses to reach this valley, that they might find a place where, unmolested, they could worship God according to the dictates of their own consciences,

It is not my purpose to rehearse in detail the story. It has never yet been fully written, in fact, it is doubtful if the story can ever be fully recorded.

I should like to read, however, a tribute that has been paid to the "Mormon" pioneers by a man who was not a member of the Church of Jesus Christ of Latter-day Saints. I think, however, this is one of the most beautiful tributes that has ever been written. It is from the pen of the late Judge C. C. Goodwin.

. . . "Generally, when going out into the wild, pioneers have been cheered and buoyed up by the hopes before them, by the ties of affection binding them to friends left behind, by blessed memories of friends and homes, and the knowledge that they will not be forgotten; but rather by the wireless telegraphy of

love, prayers will daily and nightly ascend to heaven in their behalf.

"But the exodus to Utah was not like any other recorded in history. The exodus to Italy was to a land of sunshine, native fruits and flowers; the march of Xenophon's 'Immortal Band' was a march of fighting men back to their homes; the exodus of the Pilgrims was to a new world of unmeasured possibilities; but the exodus to Utah was a march out of Despair, to a destination, on the unresponsive breast of the desert.

"The Utah pioneers had been tossed out of civilization into the wilderness, and on the outer gate of that civilization a flaming sword of hate had been placed, which was turned every way against the refugees.

"All ties of the past had been sundered. They were so poor that their utmost hope was to secure the merest necessities of life. If ever a dream of anything like comforts or luxuries came to them, they made a grave in their hearts for that dream and buried it, that it might no longer vex them.

"Such was their condition as they took up their western march. The spectacle they presented was sorrowful enough to blind with tears the eyes of the angels of Pity and Mercy.

"Day by day, the train toiled on its weary journey. There was the same limitless expanse of wilderness around them at dawn and at sunset. The same howl of wolves was their only lullaby as they sank to sleep at night. Only the planets and far-off stars rolling on their sublime courses and smiling down upon them from the upper deep, were a nightly symbol that God still ruled, commanded order and would not forget.

"In sunshine and in storm they pressed onward for five hundred miles or more over the rugged mountains which make the backbone of the continent. Their teams grew steadily weaker, more and more obstructions were interposed in their path; but they never faltered. . . .

"They were nearing no land of vine and flowers and gold. Only the desert awaited them—the desert with its chill and its repellant face.

"They reached it at last, and when their leader told them they had reached their chosen place, and they raised their voices in thanksgiving, it was a repetition of what was done on the shores of the Atlantic, and was as touching and as grand as when,

"Amid the storm they sang  
And the stars heard and the sea. . . .

"It should be taught to the children in the schools, and one lesson that should be impressed upon the minds of every child is, that a wrong act on his or her part would be a reproach to the brave men and women who came here in the shadow of despair,

and by incessant toil and by life-long abnegation laid solidly here the foundation of a state.

"And out of the granite of these mountains should be hewed an imperishable monument, which should be set up in some conspicuous place, and upon it should be embossed words like these:

"They wore out their lives in toil. They suffered without complaint. From nothing they created a glorified State. Honor and reverence and glory everlasting be theirs."

I have read this tribute because I think it does give us some of the true atmosphere; it does enable us to appreciate somewhat the difficulties which the Pioneers encountered. To the Latter-day Saints the story that I am about to tell is well known: how when that little band of weary and worn pioneers consisting of one hundred and forty-three men, three women, and two children, emerged from the pass in our mountain range to the eastward, which we now call Emigration Canyon, the leader of that company, President Brigham Young, was ill of mountain fever. He had the driver turn the carriage about, in which he lay, so that he might raise on his elbow and look out upon this valley. Having got a mere glimpse of it he fell back saying simply: "Enough, this is the place! Drive on!"

Those words have become historic. But the minds of the other members of that company were not lit up with the inspired vision which enabled President Young to see in this desert valley a fit abiding place for the saints. It is no wonder to me that one of those three women, as she stood looking down upon this valley, saw a forbidding picture. It was a desert, rimmed like a literal bowl with mountains, containing the salty dregs of the Great Sea that had once been here.

As she saw but one lone tree worthy of the name, standing in this valley, saw the barren desert ground, not relieved by green sward, no wonder she said, "Weak, worn and weary as I am, I would rather go on further, another thousand miles, to some place where the grass grows." A most pathetic utterance. But she did not murmur, nor did the other members of that band, but recognizing their leader as a man inspired of God, they came down into this valley and that very day, July 24th, 1847, began the work of subjugating these desert soils.

The crude scrap-iron plows were set to work, but they found the soil, sun-baked as it had been for centuries, so exceedingly hard and unyielding that it broke their plow-points, and then they did this thing which is significant—they turned water from a little stream that came trickling down through this square, over the surface of the ground to soften it, and then they plowed. I say this is significant, because the following year the waters of that and other streams were used to irrigate or water the crops, and this ground is also historic, therefore, for the reason that here was begun the great work of irrigation which has made possible

the redemption of millions of acres of what would otherwise be arid lands here in the West.

(TO BE CONTINUED).

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## SHUTTING UP THE KINGDOM OF HEAVEN AGAINST THEMSELVES.

WILLIAM A. MORTON.

IN HIS conversation with Nicodemus, Jesus said: "If I have told you earthly things and ye believed not, how shall ye believe if I tell you of heavenly things?" (John 3: 12).

I was reminded of this saying one evening a short time ago. A woman and her husband, accompanied by an elderly man, called at the headquarters of the European mission. On being introduced to one of the missionaries, the elderly man said to him: "I would like you to sit down with us for a little while and tell this woman the truth about Salt Lake City and the 'Mormons.'" The missionary said he would be pleased to do so, and the four people sat down together in the little chapel.

The elder commenced by saying that he was a convert to "Mormonism," and gave a brief account of his conversion. He told about him and his wife going to Salt Lake City, where they had lived for nearly thirty years, and where they had reared their family. He told about the religious liberty that is enjoyed there; that people worship God according to the dictates of their own conscience; that the majority of the people of Salt Lake City are not "Mormons;" that the Catholics have a magnificent cathedral there; that the Episcopalians, Presbyterians, Methodists, Baptists, Congregationalists, Christian Scientists and others have places of worship in the city, and that the members of all these denominations live on the most friendly terms with the "Mormons." The missionary concluded by testifying that the Latter-day Saints are honest, true, virtuous, industrious, God-fearing people, and said he was thankful that his lot had been cast among them.

Turning to the woman, the elderly man said: "Isn't that just exactly what I told you?"

"It is," she replied, "but I don't believe it."

Then addressing the elder, the man said: "I went to Salt Lake City a number of years ago, and lived there until last month. I am not a 'Mormon.' I have come back to England on a visit. This woman is my daughter. I have told her all that you have told concerning Salt Lake City and the 'Mormon' people, and—well, you heard what she said: that she does not believe it."

The missionary was astonished. He said to the woman:

"Is this man your father?"

"He is," she answered.

"Did he tell you the same things that I told you?"

"He did."

"Do you not believe him?"

"No, I do not."

"Then what was the use of him bringing you up here? If you do not believe your father, you could hardly be expected to believe a 'Mormon' elder."

This case illustrates the attitude of tens of thousands of people in the British Isles toward the Latter-day Saints, or "Mormons." Recently a missionary said: "Many years ago I joined the Church in this country (England). Three years later I went to Salt Lake City, where I resided till the time I left to come on this mission. I thought often of my relatives in this land, and longed for the time to come when I should have the privilege of visiting them, of telling them the truth concerning the 'Mormon' people, and about the great and marvelous work which the Lord has wrought in these latter days. Well, I came. I visited my relatives and many of my friends; but, to my great surprise and disappointment, not one of them believed what I told them. But, what was a still greater surprise to me: they believed readily every malicious falsehood that was published in the newspapers and magazines about the Latter-day Saints. I am going back greatly disappointed, but at the same time with a feeling of satisfaction. I have done my duty to my people. I traveled nearly seven thousand miles, and at considerable expense, to see them, to bring them the Gospel message of life and salvation. They have rejected me and my testimony, but, as I have said, I have done my duty, and therein lies my satisfaction."

Hundreds of elders and saints have performed a similar mission, and with the same result. A woman said to one of the missionaries a short time ago: "If an angel were to come down from heaven and tell me that 'Mormonism' is true I would not believe him." That is just the way many thousands of others feel toward the Lord's great latter-day work.

To get such people to accept "Mormonism," in their present state of mind, is utterly impossible. It is as far above their reach and comprehension as the heavens are above the earth. It was concerning such people the Lord spoke when he said: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

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LIFE is too difficult to be able to do without religion. To be a man, a right healthy and glad man, is a noble thought; but without the sanctions of religion, none but a very few have ever persisted in even trying to be it.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

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THURSDAY, APRIL 12, 1923.

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## EDITORIAL:

### PROTECTING ONE ANOTHER'S HONOR.

THE story comes from an authoritative source that, when Smyrna was being destroyed, American sailors might have become comfortably rich if they had accepted the many bribes that, at the time, were so freely offered to them. One incident follows:

"Fifty thousand dollars! Fifty thousand American dollars!" screamed a fat Greek merchant fleeing from the Turks. "All of them I give you—put me on your boats!" But, with independent scorn, the bribe was rejected.

"America's word of honor had been passed that only her own nationals were to be evacuated, and the 'gobs' were there to see that the American's word was made good."

To defend the honor of one's country is a worthy deed! Patriotism is a virtue. In protecting the good name, and holding inviolate the word of their country, those rough sailor boys rose to the heights of true nobility. A nation is safe when in the keeping of men actuated by such ideals.

This same virtue is possessed by him who with unwavering integrity protects the honor and good name of his friends and associates. It is the best within him expressing itself.

In upholding the good in others he makes better his own soul. He that looks for the good shall find it; and he who protects another's good name, makes brighter his own.

"For life is the mirror of king and slave,

"Tis just what you are and do;

Then give to the world the best you have,

And the best will come back to you."

But the opposite is true as well. If every man is the keeper of his brother's good name, he who proves false to his trust weakens his own good character, stains his own soul. There is a mean element in human nature which "feeds fat" upon seeing weaknesses and faults in others—which secretly gloats upon others' failures. The more one yields to this meanness, the meaner one becomes. It is this depraved tendency to which Emerson refers when he says in substance: "An accident cannot happen in the street but the bystanders will be animated with a faint hope that the victim may die."

It is from this base side of humanity that spring slander, back-biting and calumny—three gross evils in society that produce discord, distrust, and devilishness—that cause poignant sorrow and broken hearts. Here, a little girl is weeping because she has been wrongfully accused of being dishonest. There, a virtuous wife is distracted because her husband doubts her and fails to protect her dignity and honor. Families are broken up because of distrust aroused by faults magnified and virtues overlooked. Ties of friendship are broken, societies and organizations weakened by dissension and ill will; and even governments undermined because men fail to defend the honor and good name of their colleagues and governing officials. Much of this is the result of the failure to look for the good and not for the bad in others.

Looking for the good does not mean being blind to the bad. Human nature is full of weaknesses and frailties; evils and sin abound everywhere. But in organized society, and particularly in the Church of Jesus Christ of Latter-day Saints, there are means established whereby weaknesses may be corrected and evils overcome. They are only made worse when magnified and multiplied by gossip's idle tongue. It is a deplorable fact that the eye of the gossip and the slanderer sees not only no good in others, but "evil where no evil exists." The evil, vicious things, for example, which have been circulated about the elders of the Church of Jesus Christ of Latter-day Saints, exist only in the imagination of ignorant and evil-thinking minds. How sordid must be that person's soul who would defame the honor of the Church of Jesus Christ and of its representatives by writing such an infamous lie as the following: "A new phase of the Latter-day Saints' propaganda movement in this country, and also in Germany, is the arrival of a batch of missionaries who are accompanied by members of the military arm of the Mormon Church—the secret assassins known as the sons of Dau!" And such defamation is not only tolerated but encouraged in a so-called Christian land!

True religion as exemplified in the Gospel of Jesus Christ teaches that every man should be the defender of his brother's good name. It goes even farther by requiring everyone to overlook another's trespasses; "Ye ought to forgive one another; for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin."

Then "see that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things, then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again; for that which ye do send out shall return to you again."

D. O. M.

## ARRIVAL OF PRESIDENTS TADJE AND HYDE.

PRESIDENT FRED J. TADJE, his wife, Sister Eliza W. Tadge, with their three children, and President Charles S. Hyde, his wife, Sister Lanora S. Hyde, with their three children, arrived in Liverpool Saturday morning, the 31st ult. They announced that the voyage, per s.s. *Montclare*, was pleasant, and that outside of having a little sea-sickness, all enjoyed the crossing.

Brother Hyde has come to fill an appointment as President of the Netherlands mission, succeeding President John P. Lillywhite, who has filled a successful mission there for more than two years. President Lillywhite was released at an inspirational conference held at Rotterdam, January 11-14, 1923, and will sail soon. President Hyde, who was laboring at the office of the Presiding Bishopric at the time of his call, has already filled an excellent mission among the people over whom he is now called to preside.

Brother Tadge has been appointed to succeed President Serge F. Ballif of the Swiss and German mission, who receives his release simultaneously with the arrival of his successor, and whose two years' labors have been crowned with an unprecedented growth in the membership of the mission. Brother Tadge, who was also laboring in the Presiding Bishop's office at the time of his call, has spent a successful two-and-a-half years in the Netherlands mission, six months of which was in Belgium, among the French-speaking people. Besides German, therefore, which he speaks fluently, Brother Tadge speaks the Dutch and the French language.

Sister Hyde has been appointed as President of the Relief Society of the Netherlands mission, and Sister Tadge has been called to the same office in the Swiss and German mission.

We wish them all joy and success in their new responsibilities, and feel that under their able guidance the two missions will continue in their rapid spiritual and numerical growth.

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## VOICES FROM AFAR.

ALEPPO, Syria, not far from the district which is firing the political and industrial ambitions of nations to-day, has seen many periods of misery caused by "man's inhumanity to man." Receiving word from co-workers in this distant land is like sighting a familiar patch of green on the horizon of a bleak and unknown country, and is as welcome. Thus, not long ago, a beautiful lesson was given us in the story of the Aleppo Relief Society, whose members, sitting in a circle on the floor, were sewing to provide for the poor, though not one of them was shod herself.

Another letter has just been received from Elder J. W. Booth, who has been laboring alone in Aleppo. Excerpts follow:

"Dear brother:

"In my last letter to you I told you we expected to baptize a few more people on March 1st, which you know was President Woodruff's birthday. I think it was about the happiest day I ever spent in this mission of nearly twelve years' experience. Preparations were made for a little celebration, and the saints out-did themselves in assisting to make it all a grand success.

"At 2:15 p.m. there was a crowd of about one hundred and fifty people assembled in the court of the 'Mormon Khan.' After an impressive program of singing, prayer, and reading, eight souls, all dressed neatly in white, stepped into the water one after the other, and in the midst of the silent devotion I baptized them. . . .

"After the baptismal services, our distinguished visitors were entertained in conversation and in inspecting our little colony and its work in rugs, needle-work, and fancy sewing, etc., and were then taken to our Church rooms where they listened to our singing both Turkish and English hymns. . . ."

After telling how one hundred and forty-five people were served supper, and mentioning some inspirational meetings, Brother Booth speaks of the political conditions, saying:

"We can't tell, even right here, whether or not we know the real situation of affairs right around us. Notice, that were I requested to remain here ten years, or were I to receive a sudden call to leave with a hundred and fifty of these people inside of ten days, I should neither be surprised nor affected much in either way. I hope I can remain until the Lord sees fit to release me with honor, though I know I am one of the weakest laborers in all his mighty vineyard.

"With love and greetings to all,

"Your brother,

J. W. BOOTH."

## MINUTES OF THE LIVERPOOL CONFERENCE.

THE Liverpool annual conference was held in the Burnley branch rooms, No. 1 Patten Street, Sunday, the 1st, inst.

President David O. McKay, Sister Emma Ray McKay, Elders David W. Goddard, Russell H. Blood, William E. Allen and J. Fred Pingree, of the Liverpool office; President and Sister Edgar W. Jeffery of the Birmingham conference; President George T. Patrick, and all of the traveling elders of the Liverpool conference were in attendance.

The first session of the conference commenced at 10:30 a.m. by the congregation singing, "True to the faith." Following the

invocation, offered by Elder Q. David Hansen, "How great the Wisdom," was sung in unison, after which the Sacrament was administered by Elders Ronald M. Jones and Walter Thompson. Opening remarks of welcome, including a report for the year, were given by Conference President George T. Patrick. The concert recitations for the past year were given by the following boys from the Nelson branch: Harry Roper, James Pickles, Robert Pickles, and Joseph Blackburn, Jr. A vocal solo, "Joseph Smith's first prayer," was rendered by Sister Ellen Duckworth of the Burnley branch, after which, "A Sunday morning in Primary Class," was given by the members of the Accrington Sunday-school, the class lesson on "Faith" being conducted by Sister Nora Thompson. An instrumental selection was given by Sister Mabel Eastwood and Brother Willie Lomas, and an excellent report of the work of the Intermediate Class was given by Sister Nora Duckworth. Brother Herbert Shorrock of the Blackburn Sunday-school then told "What we are doing in the Theological Department."

President David O. McKay commended those who had taken part on the program, and then told a story to impress upon the minds of the children the reality of the resurrection. The morning session came to a close by the congregation singing, "Count your blessings." The benediction was pronounced by President Walter Thompson, of the Blackburn branch.

The afternoon session opened with the song, "We thank Thee, O God, for a Prophet," and the opening prayer was offered by President John E. Owens, of the Burnley branch, followed by the song, "How firm a foundation."

President David O. McKay announced the honorable release of President George T. Patrick and Elder Ronald M. Jones, who had labored in the Liverpool conference for the past two years. Elder Q. David Hansen was appointed to succeed President Patrick, and was later set apart by President McKay. The general authorities of the Church and the mission conference authorities were presented to the congregation by President Patrick and were unanimously sustained by those present.

A recitation was rendered by Robert Wilkinson, and short talks were given by Elders Ronald M. Jones, Q. David Hansen, William E. Allen and David W. Goddard. President Richard Tinsley, of the Wigan branch, favored the congregation with a vocal solo. Elder Ralph A. Bailey impressed upon the congregation the importance of living the principles of the Gospel in one's daily life. Elder Leonard D. Jenson followed with a sermon on revelation as needed in the Church to-day. Elder J. Fred Pingree related some of his experiences while traveling through the countries of Europe, expressing appreciation of the blessings brought through the Gospel; after which President Edgar W. Jeffery of the Birmingham conference spoke, urging the saints to spread the truths of

the Gospel, as to do so would bring them great joy. He reminded the saints that it is "more blessed to give than to receive." After the congregation had sung, "The Spirit of God like a fire is burning," the benediction was pronounced by Elder Karl P. Weiler.

The evening session commenced at 5:30 with the congregation singing, "Guide us, O Thou Great Jehovah," and the invocation was offered by Brother John Bell, of the Lancaster branch. The meeting was continued by the congregation singing, "I'll praise my maker while I've breath." Elder Fred J. Webley then spoke on, "The necessity of the saints gathering their genealogies." Elder Karl P. Weiler addressed the meeting on the subject: "The power of co-operation in the Church organization," and Elder Russell H. Blood followed, showing the blessings we receive from living in this dispensation, when the gospel has been again restored to the earth. A vocal solo was then rendered by Elder David W. Goddard, "Savior of the world."

Sister Emma Ray McKay gave a splendid address to mothers and daughters. She said that good house-keeping and intelligent motherhood are the most commendable attainments of the true wife, and that one great purpose of the Relief Society in the Church is to assist women in these virtues.

President McKay occupied the remainder of the time. He addressed the congregation on the "Resurrection" and the "Immortality of Man," taking for his text the angel's answer to the woman: "He is not here; for he is risen." He read from the Bible the direct testimony of those who had seen the risen Redeemer, then gave the testimony of Joseph Smith in this dispensation of this glorious truth.

The closing song was, "When first the glorious light of truth," and President George T. Patrick offered the benediction.

WALLACE R. BUDGE, Clerk.

### FROM THE MISSION FIELD.

**Relief Society Re-organized.**—The Relief Society of the Hands-worth branch of the Birmingham conference was re-organized on Tuesday, February 27th, with the following officers: Sister Florence B. Dunn, as president; Sister Emily Bowen, first counselor; Sister Florence Ward, second counselor; and Sister Lily Allen, secretary and treasurer.

**North London Branch Re-organized.**—Sunday, the 18th ult., the North London branch was re-organized. Elder Horace L. Richards was honorably released and Elder Wilford G. Edling was appointed presiding elder. Albert E. Spencer and Stanley W. Utting were retained as first and second counselors respectively. Elder William A. Morton and Sister Annie H. Morton were the speakers at the meeting.

**Sunday-school Entertainment.**—In the evening of March 17th a successful entertainment was given by the North London Sunday-school, in "Deseret" hall. An enjoyable program was rendered by members and friends of the branch. The assemblage was favored with the attendance of Elder William A. Morton and wife. The former delighted the audience with some of his Irish wit. Refreshments were sold, and the proceeds, together with a slight charge for admission, were turned over to the school.

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**Releases and Departures.**—Elder Charles W. Speierman, of the Newcastle conference, who has been honorably released from his labors in the British mission, sailed per s.s. *Montrose* the 29th ult., with Elders Charles H. Gutke and Ervin O. Lindquist, of the Swiss and German mission. Elders J. Fred Pingree of the Liverpool office, Andrew T. Jacobsen, of the Leeds conference, Horace L. Richards of the London conference, and Marvin L. Nielsen of the Hull conference, all honorably released from their labors in the British mission, sailed per s.s. *Montclare* the 6th inst.

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**Arrivals and Appointments.**—The following missionaries arrived at Liverpool, Saturday morning, the 31st ult., per s.s. *Montclare*. For the Swiss and German mission: President Fred Tadge, and Eliza W. Tadge, Salt Lake City, Utah; Earl Danielson Young, Brigham City, Utah; Walter Bentler, Logan, Utah; Kenneth I. Canfield, Ogden, Utah. For the Netherlands mission: President Charles S. Hyde, Lanora S. Hyde, and Harold B. Taylor, Salt Lake City, Utah. For the British mission: John W. Crofts, Salt Lake City, Utah, appointed to labor in the Nottingham conference; Kenneth J. Myers, American Fork, Utah, appointed to labor in the Sheffield conference.

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**Farewell Socials.**—A farewell social was held the 23rd ult., at Dnrham House, Liverpool, by the Liverpool branch, in honor of Brother and Sister William A. Morton and Sister Jessie E. Easter, all of whom sailed for Canada the 24th ult. The committee in charge, Sister Annie Joad, and Elders David W. Goddard and Russell H. Blood, prepared the program, which was well rendered. The participants were: Sisters Edith Casey and Lon Jean McKay, Miss Evelyn Ray, and Brothers Thomas Grimshaw, James R. Skipworth (Grimsby branch), William E. Allen, and Alfred Cole. After games, Branch President George Easter presented Brother and Sister Morton and Sister Easter with gifts from the Liverpool branch as parting tokens of love and esteem. President David O. McKay, in behalf of the elders of the British mission, presented Brother and Sister Morton with a chest of cutlery. Sister Easter and Brother and Sister Morton then thanked the branch with

touching expressions of their love. Their untiring and cheerful devotion is appreciated by all.

Saturday evening, the 17th ult., a farewell social was held at No. 1 Patten Street, Burnley, Liverpool conference, in honor of Elder Clayton B. Turner, who had been honorably released to return home. The entertainment was given under the auspices of the Relief Society. There was a large gathering of saints, friends and investigators. A delightful evening was spent. The departing missionary was presented with a handsome present.

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**Branch Conferences.**—The semi-annual conference of the South Shields branch, Newcastle conference, was held Sunday, the 18th ult., in the Victoria hall, Fowler Street, South Shields. A meeting of the local Priesthood, lady missionaries, officers and teachers of the branch convened at 10:30 a.m., when reports of the organizations were given and different phases of the work discussed. Elder Thomas V. Phillips and conference President Ezra T. Benson spoke briefly to the branch workers complimenting them on the splendid reports given and the good spirit manifested by each officer. He encouraged them to keep ever in mind the motto of the mission for 1923, "Every member a Missionary." There were sixty present at the Sunday-school session, one third of whom were non-members. The children of the school rendered a well-prepared program, consisting of songs, recitations, scripture memory work, and selections by the Sunday-school choir. The hall was filled at the evening meeting, there being upwards of seventy people present. The Gospel discourse delivered by Elder Phillips and President Benson were listened to with interest. A vocal duet "Jesus Lover of my Soul," was very feelingly rendered by Sisters Lydia Taggart and Harriet Andrews, and a solo, "I'll go where you want me to go," was sung by President Benson. One hundred per cent of the officers and teachers of the branch were present at all the meetings. The Lord is blessing the efforts of the local officers and elders, the number attending meetings having doubled since last branch conference.

The Bradford branch of the Leeds conference held a successful conference in the Boys' Secondary School, Carlton Street, Bradford, Sunday, the 4th ult. There was a goodly number of saints and friends present. At the afternoon session Sister Mary E. Sanders gave an interesting and encouraging report of the activities of the Relief Society. The report of the Mutual Improvement Association, given by Sarah Race, was also very gratifying. The speakers at the evening session were Branch President Jesse Knight, Elder W. McCracken Smith, and President Gny A. Poulsen. Sister E. K. Poulsen sang a solo, accompanied by Sister Muriel Banham and Elder W. McCracken Smith, the latter playing a violin obligato.

## SAY SOMETHING GOOD.

Pick out the folks you like the least and watch 'em for a while;  
 They never waste a kindly word, they never waste a smile;  
 They criticise their fellowmen at every chance they get,  
 They never found a human just to suit their fancy yet.  
 From them I guess you'd learn some things, if they were pointed out—  
 Some things what every one of us should know a lot about,  
 When someone "knocks" a brother, pass around the loving cup—  
 Say something good about him if you have to make it up.

It's safe to say that every man God made holds trace of good  
 That he would fain exhibit to his fellowers if he could;  
 The kindly deeds in many a soul are hibernating there,  
 Awaiting the encouragement of other souls that dare  
 To show the best that's in them; and a universal move  
 Would start the whole world running in a hopeful, helpful groove.  
 Say something sweet to paralyze the "knocker" on the spot—  
 Speak kindly of his victim if you know the man or not.

The eyes that peek and peer to find the worst a brother holds,  
 The tongue that speaks in bitterness, that frets and fumes and scolds;  
 The hands that bruise the fallen, though their strength was made to raise  
 The weaklings who have stumbled at the parting of the ways—  
 All these should be forgiven, for they "know not what they do;"  
 Their hindrance makes a greater work for wiser ones like you.  
 So, when they scourge a wretched one who's drained sin's bitter cup,  
 Say something good about him if you have to make it up.

—STRICKLAND W. GILLILAN.

## DEATH.

ANNES.—February 21st, 1923, Hannah Anness, of Tong Street, Bradford, England. Deceased was baptized at Bradford, Yorkshire, December 19th, 1914, by Elder L. B. Nielsen, and was confirmed the same day by Elder A. H. Peterson. She is survived by her husband and two children.

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EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE,

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF  
 LATTER-DAY SAINTS IN GREAT BRITAIN.